A SHORT PREPARATION TO The worthy Receiving of the Sacrament of the Lords Supper, by way of Queſtion and Anſwer:

Made by

IOHN BAKER, a *Palatine* exile, now MINISTER of the Church in *Stroode*, neere *Rocheſter* in KENT.

For the Benefit and Uſe of the Pariſhoners there.

1 PET. 3. 15.

Sanctifie the Lord God in your hearts, and bee ready alwayes to give an anſwer to every man that asketh you a reaſon of the Hope that is in you, with meekneſſe and feare.

LONDON,
Printed according to Order by *T. Paine*.
1645.

To his well-affected Christian Parishioners in *Stroode*.

Grace and Peace be multiplied in Iesus Christ.

BEloved, intending to prepare you for the right and Worthy receiving of the Sacrament of the Lords Supper, I have in the strength of my God resolved to turne my afternoones preaching on the Lords day (for the better information of your Iudgements) into a Catechisticall exercise, by way of question and answer, and chiefly upon the Sacraments I intended to treate, and have already made entrance, by speaking of them in generall. And if we should forbeare the receiving of that Sacrament, untill I shall have gone through them

all ſeverally, and laſt through this in parti-
cular, it would be too long and tedious a
time.

That therefore I may make the more haſt
(and as I hope, good ſpeed too) I have thought
good to ſpend ſome ſhort meditations to compoſe
this inſuing Preparative for your receiving
worthily the Sacrament of the Lords Supper,
and to commit it to the Preſſe for the ſpeedy
diſperſing of it into your ſeverall Families, that
ſo you might learne to know theſe things which
be requiſite to a buſineſſe of ſo great impor-
tance. Though it be not ſo exact as I could
wiſh, yet it may be profitable unto you, if you
make good uſe of it: And what is there-
in wanting unto your furtherance in this action
may through Gods bleſſing upon my labours a-
mongſt you daily be ſupplyed, and ſo long as
God ſhall continue me amongſt you, my helpe
to further your ſpirituall eſtate ſhall not be
lacking. For I ſeeke not yours, but you, for
the Children ought not to lay up for the parent,
but the Parent for the Children. And I
will very gladly ſpend and be ſpent for you,
though the more abundantly I love you, the
leſſe I be loved. But if it be ſo; I did not bur-

den

den you, nevertheleſſe I *deſire with craft to win your ſoules. Did ever* I *make gaine of you by my labour amongſt you? Did your former gracious Paſtour Mr.* Chambelain, *make gaine of you? Walke we not in the ſame ſpirit? in the ſame ſteps? Thinke you that we excuſe our ſelves unto you? Wee ſpeake before God in Chriſt, and man can beare us witneſſe herein; But we doe all things, dearly beloved, for your edifying.* I *feare leaſt when* I *come to try your fitneſſe for to receive the Sacrament,* I *ſhall not find you ſuch as* I *would, and that* I *ſhall be found unto you ſuch as* I *would not, leaſt there be a great deale of ignorance, debates, envyings, wraths, ſtrifes, Back bitings, whiſperings, ſwellings, tumults. And leaſt when* I *come thus, my God will humble me amongſt you, and that* I *ſhall bewaile many, which have ſinned already, and have not repented of their wickedneſſe, uncleanneſſe, lying, maliciouſneſſe, ſlanderings, ſwearings, drunkenneſſe, formalities, and ſome ſuch like ſinnes, which your conſciences and the whole World accuſe you for. Accept therefore of this as the beſt token of my love, which for the preſent I can beſtow upon you, learn it, and make good uſe of it to your ſelves: If it be of any*

profit to your ſoules, give God the praiſe for it if not, accept yet the will for the deed, though **Marthaes** *may little regard it, yet it will find a* **Mary**, *that will entertaine it. Which will much incourage the labour and prayer for your ſpirituall well fare of him, who is*

Your Miniſter in the Lord, to be commanded, faithfull and vigilant to his power,

John Baker.

From my houſe in *Stroode* the 22. day of *Decemb.* 1645.

A Short Preparation to the worthy receiving of the Sacrament of the Lords Supper, &c.

Queſt. *Oe you intend to receive the Sacrament of the Lords Supper?*

Anſ. Yes, if God give an opportunitie.

Queſt. *What makes you deſirous to repaire to the Lords Table?*

Anſ. Firſt, to yeeld obedience to the command of God. *Luke* 22. 19. 1 *Cor.* 11. 24. 25.

Secondly, to ſtrengthen my Faith. *Mat.* 11. 28.

Thirdly, to let all the world ſee that I am not aſhamed to weare the Livery of my Lord and Maſter Chriſt.

Quest. *Is it enough to come for these ends to that Table?*

Ans. No, except I come in a fitting manner, prepared as a worthy guest, I had better stay away. *Mat.* 22. 11. 1 *Cor.* 11. 28. 29.

Quest. *What is required to make a worthy Communicant?*

A. Not only a dignitie or worthynesse of person, but also a worthynesse or fittingnesse of preparation. Both which must concur to make up a worthy Receiver.

Q. *What is the dignitie of the person?*

A. That he examine himselfe, whether he be endowed with those Graces which constitute a Christian. 2 *Cor.* 13. 5.

Q. *Which are they?*

1. A competent measure of knowledge.

2. A true and lively (though weak) Faith.

3. Repentance from dead workes.

4. Love

4. Love unfained.

Q. *What doe you meane by a competent measure of knowledge?*

A. A distinct knowledge.

1. Touching the grounds of Religion in generall.

2. Touching the nature, ends and use of the Sacrament, and of this in particular.

Q. *What are the grounds of Religion?*

A. To know God and our selves.

Q. *What must we know concerning God?*

A His nature and his workes.

Q. *What is the nature of God?*

A. That one infinite essence, in three persons, as he hath discovered himselfe in all his glorious Attributes, both in respect of his greatnesse and goodnesse. 1 *Iohn* 5. 7. *Exod* 34. 6. 7.

Q. *What are the workes of God?*

A. Some bee internall and eternall before time.

Some be externall and in time.

Q. *Which*

Q. *Which be the internall?*

A. His decree of Election and Reprobation.

Q. What is his decree of Election?

A. Gods eternall purpose to ordaine some men to salvation in Jesus Christ. *Ephes.* 1.4.5.11.

Q. What is Reprobation?

A. Gods appointing, and leaving some men in their sinnes to their destruction. *Rom.* 9.22. *Iude* 4. vers.

Q. Which be the outward workes of God?

A. Creation and Providence.

Q. What is Creation?

A. Gods making of the World, and all things out of nothing by his Word. *Heb.* 11.3. *Acts* 17.24.

Q. What is his Providence?

A. God preserving and governing of all things made. *Acts* 14.17. and 17.28.

Q. What are we to know concerning our selves?

A. The

A. The foure folde eſtate of man.

Firſt, The ſtate of Nature, ſhewing what man was by Creation.

Secondly, The ſtate of corruption, ſhewing what man is by Sin.

Thirdly, The ſtate of Grace, ſhewing what the Elect are by Regeneration.

Fourthly, The ſtate of Glory, ſhewing what the Elect ſhall bee in their glorification.

Q. *What was man by Creation?*

A. An earthly Creature quickned with a living ſoule, by the ſpirit of God after his owne image. *Gen.* 1. 27. and 2. 7.

Q. *What was that image of God?*

A. A lively reſemblance of God in all his glorious Attributes as were communicable.

Q. *Wherein doth it conſiſt?*

A. In holineſſe and bleſſedneſſe. *Epheſ* 4. 24. *Col.* 3. 10. *Eſay* 52. 2.

Q. *What is holineſſe?*

A. A

A. A free disposition only unto good. *Psal.* 17. 3.

Q. *What is blessednesse?*

A. A full fruition of the chiefest good. *Psal.* 17. 15.

Q. *What is the state of mans corruption?*

A. That he is a miserable Sinner, and through sinning is lyable to eternall punishments. *Rom.* 7. 24. *Rom.* 6. 27. *Ephes.* 2. 1.

Q. *How came he to be a Sinner?*

A. By the fall of our first Parents, *Adam* and *Eve* in Paradice, whence our nature was so corrupted, that now we are all conceived and borne in sin, wholely bent to doe evill, and unable to doe the least good. *Gen.* 3. 6. 7. & 6. 5. *Psa.* 51. 7.

Q. *What is sin?*

A. A transgression of Gods law. *1 Iohn* 3. 4.

Q. *How many sorts of sins be there?*

A. Two, Originall and Actuall.

Q. *What*

Q. What is Originall sin?

A. A corrupt disposition of nature, inclining man to the breach of all the Lawes of God, *Rom.* 7. 8. 23.

Q. What is actuall sin?

A. All particular and personall breaches of Gods law, in thought, word and deed, committed in the whole course of a mans life. *Psal.* 19. 12. 13. & 4022.

Q. What doe mans sins deserve.

A. The curse of God, which is eternall destruction, both of soule and body. *Gal.* 3. 10. 2 *Thes.* 1. 8. 9.

Q. What is the state of a Christian in his Regeneration?

A. That God hath freely sent his Sonne into the world to save him (though the chiefe of sinners) beleeving on his name. *John* 3. 16, 17. 1 *Tim.* 1 15.

Q. Who is he?

A. Iesus Christ, full of Grace and Truth, who was made flesh of a Virgin.

Virgin. *Iohn* 1.14. *Matth.* 1.21. 23.

Q. What is his person?

A. God and man. 1 *Tim.* 2. 5.

Q. Why did he become man?

A. That he might taste death for every man. *Heb.* 2. 9. & 9. 12.

Q. Why was he to be God?

A. That he might conquer Death, and destroy the workes of the Devill, and restore man to life againe. *Heb.* 2. 14. 1 *Iohn* 3. 8.

Q. How commeth man to be partaker of His Salvation?

A. By a true and a lively faith in Him. *Iohn* 3. 16. *Acts* 10. 43.

Q. What is faith the next grace required to make a Christian?

A. A constant relying only upon the mercy of God in Christ Iesus for everlasting Salvation. *Gal.* 2. 20. 2 *Tim.* 4. 8 *Iob* 19. 25. 26. 27.

Q. How is this faith wrought?

A. The Holy Ghost worketh it inwardly in our hearts, by the outward

ward preaching of the Goſpel. *Gal.* 5. 22. *Acts* 16. 14. *Rom.* 10. 14. 17. *John* 17. 20.

Q. What is the Goſpel?

A. The doctrine of Salvation by Chriſt Ieſus alone. *Rom.* 1. 2, 3. 16.

Q. How is that faith confirmed?

A. By the ſame word preached, and by the adminiſtration of the Sacraments.

Q. What is a Sacrament?

A. A viſible ſigne ordained by Chriſt, to ſignifie, ſeale and exhibite the inviſible Graces promiſed to his Elect in the Goſpel.

Q. How many Sacraments are there?

A. Only two, and no more appointed in the new Teſtament by Ieſus Chriſt, that is, Baptiſme and the Lords Supper.

Q. What is Baptiſme?

A. The firſt Sacrament of the New Teſtament, where, by the waſhing or ſprinckling of the body with cleane water

water in the name of the Father, Son, and Holy Ghost, is signified the new birth or the cleansing of the Soule by the blood of Iesus Christ, through the washing of the Holy Ghost. *Mat.* 28. 19. *Tit.* 3. 5.

Q. What is the Lords Supper?

A. The second Sacrament of the New Testament, where under the formes of bread broken, and wine powred out, Christ crucified with all his sufferings and merits, is signified, sealed and exhibited to every true beleever if he come preparedly.

Q. What are we to consider for the right distinct and thorow understanding of this Sacrament?

A. The Elements and Actions, which are all significative.

Q. What are the Elements?

A. Bread and Wine.

Q. What doth the bread signifie?

A. The body of Christ.

Q. What doth the wine signifie?

A. The

A. The blood of Chriſt.

Q. What are the Actions?

A. They are of two ſorts, either the actions of the Miniſter, or of the people.

Q. Which be the actions of the Miniſter?

A. Taking, bleſſing, breaking and diſtributing of the Bread and Wine. *Luk.* 22. 19.

Q. Which is the firſt action of the Miniſter?

A. He taketh the bread and the Wine, and ſets them apart from a common to a holy uſe.

Q. What doth this ſignifie?

A. That God the Father did from all eternitie ſet Chriſt apart to be the Saviour of the World.

Q. What is the ſecond action of the Miniſter.

A. He bleſſeth the Bread and wine to repreſent the body and blood of Chriſt.

Q. VVhat doth that ſignifie?

A. That God the Father did from all eternitie conſecrate his Son to be an offering for ſin.

Q. VVhich is the third action of the Miniſter?

A. He breaketh the bread, and powreth forth the wine.

Q. VVhat doth that ſignifie?

A. That God the father did break the body of his ſonne and ſhed his blood for our tranſgreſſions. *Eſay* 53. 5.

Q. VVhat is the laſt action of the Miniſter?

A. He diſtributes the bread and wine to every receiver.

Q. VVhat doth that ſignifie?

A. The act of God the father, who doth as really, as truly offer to the ſoule of the worthy receiver, Chriſt and all his merits, as the Miniſter doth the bread and wine to his body.

Q. VVhat

Q. VVhat are the actions of the receiver?

A. To eate and digeſt the bread and the wine.

Q. VVhat doth that ſignifie?

A. That by the hand, mouth and ſtomack of faith, they ought to receive Chriſt, feed on him, and digeſt him for their ſoules nouriſhment, as they feed upon and digeſt the Creatures of bread and wine, whereby their ſpirits are cheared, and their bodies ſtrengthned.

Q. VVhat is Repentance the third grace required to make a Chriſtian?

A. Such a godly ſorrow for ſinne, wrought in the heart by the ſpirit of God, through the Miniſtry of the word, which not only diſcovereth ſin to the ſoule, but makes it to bewaile, forſake and abhor all evill, and to imbrace and practice all good, 2 *Cor.* 7. 10. 11.

Q. How come we to the knowledge of ſin?

A. Partly

A. Partly by the law, partly by the Goſpel. *Rom.* 3. 30.

Q. What requireth the law of God?

A. To love God above all things, and our neighbour as our ſelves. *Luk.* 10, 27.

Q. Canſt thou perform all this?

A. No, 1. God requireth not only an outward, but alſo an inward perfect obedience of the whole man to the whole law: And 2. I am altogether by nature unable to do the leaſt good, and prone to all evill.

Q. What are the ſins againſt the Goſpel?

A. Chiefly two; 1. Infidelity, or not beleeving in Chriſt, 2. Impenitency, not repenting of ſins. *John* 3. 18. *Marke* 16. 15. *Revel.* 2. 21, 22.

Q. What are the parts of Repentance?

A. A dying to ſin, and a living to righteouſneſſe. *Rom.* 6. 11. *Pſal.* 37. 27.

Q. What is love, the fourth grace required

required to make up a Chriſtian?

A. A cleaving or knitting of the heart unto God, reconciled in Chiſt, and to all Chriſtians for Chriſts ſake. *Acts* 11. 23. 1 *John* 4. 19. 20. 21,

Q. VVhat doth the Lord expect from man for the redemption of his ſoule by Chriſt?

A, Firſt, that he lead a godly and a Chriſtian life, ſecondly, that he faithfully call upon him. *Mic.* 6, 8. *Tit.* 2. 11. 12. *Pſal.* 50, 14. 15.

Q. How are we to lead a Chriſtian life?

A, By doing of good workes.

Q. VVhat are good workes?

A. Such as God appointed in his law, and are done in faith to his glory. *Pſal.* 119. 6. *Heb.* 11. 6. 1 *Cor.* 10. 31.

Q. Why muſt wee doe good workes?

A. Not for to be perfect before God, but toſhew our thankefullneſſe to him for all his mercies, becauſe

they are commanded of God, and are teſtimonies of our faith. *Luk.* 17. 10. *Rom.* 6, 11, 12, 13. *James* 2. 18.

Q. How doe we glorifie God by our prayers?

A. By calling upon him in all our troubles, and by prayſing him for all his loving kindneſſe *Pſal.* 50. 15. 23.

Q. How muſt we pray unto God?

A. As the Lord Ieſus Chriſt hath taught us, *Mat.* 6. 9. 10, 11. *&c.* 1 *John* 5. 14. *&.* 3. 22.

Q. What is the ſtate of perfection in the world to come?

A. That after the ſoules of Gods Elect be ſeparated from their bodies (though their bodies rot in the grave, and turne to wormes meat, yet) they are in bliſſe with Chriſt in Heaven, till at the generall day of reſurrection they be ioyned againe together, to live and reigne with Chriſt in all bliſſe and glory in the kingdome of Heaven for ever and ever, *Luke* 23.

43 *Eſay* 57. 2. *Dan.* 12. 2. *Matth.* 25. 34.

Q. Why is God thus good and gracious to his Elect?

A. For the praiſe and glory of his infinite mercy, *Epheſ* 1. 5. 6. 12.

Q. Is it not enough to have theſe graces, and if we find them upon examination in our hearts, may we not then come boldly?

A. No, a worthy Chriſtian may communicate unworthily, It is not the having, but the putting on of the wedding garment, that maketh us worthy and wel-come receivers. *Mat.* 22 11

Q. *What is it to put on the wedding garment?*

A. To revive and fourbiſh all thoſe forenamed graces, by our renewed acts of our knowledg, faith, repentauce and love.

Q. *How is knowledge renewed?*

A. By a ſerious and freſh recogni-

zing, meditating and digesting all the grounds of Religion in generall, and the principles of this Sacrament in particular.

Q. *How is faith renewed?*

A. By perusing our evidences afresh, thereby to quicken our faith in the promised Messias.

Q. *How is Repentance renewed?*

A. By a distinct consideration of our waies, confessing afresh, bewailing, abhorring our sins, and in particular those speciall sins, whereby we have most dishonoured God, and which have beene committed since our last Covenant, resolving on the practice of good duties, especially those which bring most glory to God, and which our speciall callings lead us unto.

Q. *What is the renewing of our love.*

A. Such a serious meditation upon the excellency of Christs person, and efficacy of his merits, as sets the heart al in a flame, makes it sick of love, and in love,

love with all thoſe that love him, and are beloved of him,

Q. *I confeſſe he that comes thus attyred, whoſe garments ſmell of myrrhe, aloes, and caſsia, no doubt ſhall be accepted: but if I fail in theſe preparations, may I preſume to come, were it not better to ſtay away?*

A. Firſt, God looks not for perfection in this world.

Secondly, labour to ſee thy faylings, and bewail them, get truth in the inward parts, & if you have but a mite of knowledge, a grain of faith, a dram of repentance, and a ſparke of love, bee of good chear, the Maſter calleth thee. 2. *Cor.* 8. 12

Thirdly, the more thou findeſt thine own weaknes and wickednes, clinge the cloſer unto Chriſt, and beg earneſtly of God a pardon for thy ſins, and a bleſſing on his ordinances. 2 *Chron.* 30. 19.

Q. *VVhat if we ſpeed well, what is then to be done after we have received?*

A. God exſpects ſpeciall thankfulnes for ſuch ſpeciall favours.

VVhere-

Q. *Wherein doth that thankfulnes conſiſt?*

A. In divers duties: Firſt, Wee muſt remember Gods goodneſſe, eaten bread muſt not be forgotten. *Deut.* 8 10. 11.

Secondly, We muſt remember our Vowes, and be carefull to pay them. New obedience is the beſt hankfulneſſe, *Pſal.* 50. 14, 23.

Thirdly, wee muſt remember poore Chriſt, & refreſh him in his needy members. 1 *Ioh.* 4. 11.

Fourthly, we ſhould long for another meeting, and reſolve to frequent that Table as often as God ſhall ſpread it.

Q. *What if I find no comfort by the receiving of this Sacrament: what muſt I doe then?*

A. Search and wait.

Q. *What muſt I ſearch?*

A. Firſt, Whether thou be in the Faith, that is, whether thou bee a true Chriſtian, endowed with the ſaving graces of Gods Spirit. Elſe thou haſt no

right

right to the promiſe- 2 *Cor.* 13.5.

Secondly, Whether thou haſt beene rightly prepared for the worthy receiving of it, 1 *Cor.* 11.28,29.

Q. *How muſt I wait ?*

A. Patiently, as the poore cripple at the pool of *Betheſda*, till God be pleaſed to meet thee in this Ordinance. *Iohn* 5.5. 6.7.8. Beggars muſt not bee chooſers, for God is not bound to reveal comfort to thy ſoul when thou pleaſeſt. *Ia.* 5.7,8.

Philip. 4. 8. 9.

Finally Brethren, Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, if there be any praiſe, think on theſe things.

Thoſe things which you have both learned and received, and heard, and ſeene

in

in mee, doe: and the God of peace shall be with you.

Ephes. 6. 10. 11.

Finally my Brethren be strong in the Lord, and in the power of his might Put on the whole Armour of God, that you may be able to stand against the wiles of the Devil.

2 Cor. 13. 11.

Finally, brethren, farewell, be perfect be of good comfort, be of one mind, be in peace, and the God of love and peace shall be with you.

1 Pet. 5. 10. 11.

But the God of all grace, who hath called us into his eternall glory by Christ Jesus

Ieſus, after that ye have ſuffered a while make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever: Amen.

December 23. 1645.

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